

THE  
MOURNER  
COMFORTED.

AN  
Epistle Consolatory;

WRITTEN BY  
HUGO GROTIUS

TO

Monsieur DU MAURIER  
the French Embassadour at  
the HAGUE.

*Translated on a sad occasion, by C. B.*

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Melius se fert sparsus Dolor.

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L O N D O N,

Printed for William Lee, at the Turks  
Head in Fleet-street, 1658.

THE  
MOURNER

COMFORTED

Epistle Comforted

TO

Master Dr. M. A. R.

the French

and

the

the

the

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TO THE  
READER.

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Reader,

**H**is had not seen the  
light, but that it may  
be useful to some of  
the Relatives of that  
excellent Lady, that  
could not go to her grave un-observed,  
nor without great attendance.  
Her departure may be compared to  
the dis-appearing of some star of the  
first magnitude. Or rather, a new  
star is thereby added to the heavens.  
And there let her shine for ever.  
The use of this Epistolical Discourse  
may also extend farther then my

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## To the Reader.

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*first design. They that faint under any such losse may take it for a cordial: and they that fear any, may receive it for a preparative. This (upon some experience in himself) is the hope of the Translator in the publication of it, and it is Dedicated to those Honourable persons, whom he will not presume to name, untill by some more ample testimony he may publickly shew himself their faithful and humble servant,*

C. B.

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HUGO





HUGO GROTIUS

His Consolatory Epistle to  
the French Embassadour

*DU MAURIER*

upon the Death of  
his Lady.

*Most Illustrious Lord,*



Am thus far indebted to  
my prison, that the evils  
of other men come later  
to my knowledge; even  
your wound, which otherwise I should  
have known among the first, by rea-  
son of that friendship wherewith you  
have honoured me, I now under-  
stand last of all, like unto those  
things that come to passe in the re-  
moteſt parts of Europe. This will ex-  
cuse the ſlownesse of my duty, which  
yet beside necessity hath reason enough  
to defend it. For those consolati-  
ons are wont to be more accepta-  
ble, which are then applied, when the  
first

first storm of sorrow is past, and that pleasure (if I may so speak) of grieving is abated; when the mind now wearied with its disease begins to be willing to admit of remedies, and to suffer the touch of some helping hand. I know how you were affected with my calamity, and thence you may understand, I am not unsensible of your sorrow. Let us, if it please you, mingle together the causes of our grief, that we may together seek for comforts, and when we have found them, make use of them together. Neither am I ignorant, how little I, that am so destitute of all aids both to my minde and body, am able to bring unto this purpose, which is not already better and more effectually alleadged and expressed by the professors of wisdom or eloquence or piety, who have heretofore set up their standard against immoderate mourning. But I am taught by my own experience, That can never be too much repeated which is never enough remembered. We must scour and call back into use the Arms, which by length of time are grown rusty. Besides, the advices which are given in general words, as spoken unto all, are wont to pass by with less observation: but when

they are applied to our particular case having no other mark to hit, they pierce and have a more strong effect. At our first entrance upon this work, we must seriously consider, whether the grief of the heart be in the number of those things, over which our labour and industry hath any power. For if necessarily and naturally we do all grieve so much as the greatnesse of the occasion, and the immutable frame of every ones minde requireth, it is easily understood all pains to the contrary is taken in vain. Nor doubt I but rude mindes surprized with some such perswasion do sometimes give up themselves to the possession of grief, as of a disease incurable. They feel sad thoughts come into the minde un-sent for, whence follows that pressure of the heart contracting it self, which we call *maeror*, and so without more ado they throw down their arms in despair of victory. But we, who besides our inward experience (which alone rightly observed might suffice) have the helps of of excellent arts, and the use of all learned and wise mens labours before us, cannot be ignorant of the truth in this point, if we please but to rouse our selves up, and draw forth what we have hid

within us. The truth is this, Those first appearances, and the suddain motions arising thence, which the wise compare to the twinklings of the eyes, are without our power; but to admit of those appearances, and let them without judgement and discretion into the closet of the heart; or else to passe a strict examination upon them, and weigh them in the scale of reason: also, to loose the reins to the affections, or to restrain them; this for the most part is within our power. That sorrow may be overcome, nature it self teacheth us; for, if by no other means, it is at last consumed by time. Art imitates Nature. The Physician observing any disease mitigated by natural sweat, endeavours to ease his patient sick of the like disease by medicines that procure sweating. The new Philosophers, the Chymists, worthy of more praise and favour, if they did not corrupt the glory of their excellent inventions by vain-glorious promises, teach that the nature of mettralls is ambulatory, and by long continuance of time one is changed into another: and herein consists their industry, to promote the endeavours of nature, and hasten that effect which will at length be produced.

Such is the office of right reason in overcoming sorrow. Sorrow hath this good in it, above other evils, it bears not age. Other diseases of the minde are nourished, this is wasted by time. You may suppose it is a weak enemy, that cannot maintein it self, and without any force opposed, falls of it self. What nature promiserh at a longer day, reason represents and pays down in hand. Let us therefore, as it is the property of Art, follow the steps of nature. When by little and little the grief of minde departeth, there is for the most part no change in the thing it self, yea, the incommodity that was, often becomes greater, as when he that hath lost a friend or wife declines to old age, wherein he hath most need of helps. Whence then arises that calm in a minde so much troubled before? Truly hence, the appearance of the thing that causeth sorrow is more seldome in the eye of the minde; it slides by, not sticks, it touches, doth not press or pierce the minde, and at last it doth not so much as touch it. Consider now whether every one be not able speedily to cure himself and hasten his own enjoyment of so great a good. Most of us not only suffer, but create our sorrow,

whilst we yeld our selves to sudden cogitations; in mourning especially, where the vexation flatters us under a shew of piety. Those sad thoughts we cherish carefully, and to our own hurt patronize, doing like them that seek for looking-glasses, which represent bodies greater then they are. Surely, the will of man, that hath such force to hurt himself, might do some-what, if it pleased, for his own ease. That sorrow is an enemy to us, we cannot deny. The leanness of an exhausted body, paleness of countenance, dejection of minde (causes of grief for the most part more just then that for which we grieve) shew it to be an enemy. In the dealing with an enemy, what are we wont to do? If he be strong and at the first on-set violent, whilst your forces are not yet come together; the first caution is, to decline the battel: afterward, when you are assured and confident in your strength, you shall march into the field and display your colours. Even so the appearance of your loss being fresh, and your minde tender, it is best to bend your thoughts another way. None may do it more easily, excellent Sir, then you, who need not seek for employment, you have in your charge  
 affairs

affairs of so great weight and labour, that they may verily take up all your thoughts. The King whom you serve, the greatest and most Christian, the difficult times, the many and various businesses of your Office, what else do they all say unto you, but, *Attend your work, you are not at leisure to be a Mourner.* Most true is that old saying, *The minde is prevalent, where you put it forth and use it.* Certainly it is there to be used, where our labour may be to good purpose; that is, not in mourning, but in the service of your King and Country. It is no more then ordinary common sense which the Greek Poet hath adorned with elegant expressions to this effect;

*Ifills were cured by our weeping eyes,  
And tears could wash away our miseries;  
Thy tears were worth gold: which I now  
must blame,*

*For weep, or weep not, evils are the same.* I know that, said Solon, and I weep the more, because I can do no good by weeping. This very foolish saying of so wise a man may be an example to us, how much sorrow darkneth the judgement, that made Solon himself to speak unwisely. For in those things wherein care and industry is of any force (among which things

things sorrow is one, as we have said) we must observe, not whence the passion comes, but whither it goes. 'Tis the office of reason to look forward, not backward. Wherefore he that doth any thing ought often to put the question to himself, Why do I do this? What do I hope? What do I desire? This if one ask himself who cherisheth his grief and endeavoureth not to correct it, he shall see how nothing can be answered.

But you may object, It is hard and inhumane to expell out of your heart the thought of her you lov'd so dearly and so deservedly, not less for her vertues, then because she was your wife. Remember, 'tis requir'd but for a time, and, as in a labyrinth, this way leads you to a place contrary unto it. So doth a short abstinence conduce to the better concoction and digestion of the food you shall eat. I would have her live in your thoughts perpetually, but so that the memory of her may delight, not torment you. 'Tis an injury to her, when she is called into your minde to create her husbands sorrow. Let her come then, when she may come, in the quality she was wont to come, fair, kind, and cheerful. This image of her, which now occurs to your mind,



minde, sorrowful, and leaving a troublesome remembrance of her, is false and resembles her not. I do now fore-see the time, when that sweetnesse of manners, that love and reverence of you, that unwearied care in the good education of her children, that sincere piety towards God, and whatsoever in many of that sex is wanting, in some few is most praise-worthy, will offer it self to your minde, not onely without danger, but with much sense of joy: when it will delight you to remember her, and to set before your childrens eyes all her actions as the best Samplar for their life. Only for a little while put by the thought of her which you shall afterward resume with advantage. To this end, as I was saying, will avail these many weighty affairs, which being enough to oppress another, sit lightly upon you. Now is the time, if ever, to be immersed in publick cares, & suffer no room at all in the minde to be unpossessed. Nor are the conferences of friends unprofitable, provided they be men of courage and wisdom, not such as commend themselves by the imitation of your sadnesse. Confer with the dead also, and turn over Books with greater diligence now then ever, and let that  
which.

which was but your recreation before, now become a part of your labour. Books will not only give you a safe retreat from the enemies fury, but arms also against the enemy. For whether you contemplate with your most capacious soul the nature of things, you will see how nothing is without the empire of death, no not the elements themselves : It is the most universal law, which condemns every thing that is born, to dye ; and it were great ignorance to think one person can be exempted from the common ruine : Or, whether you turn to the morals, among that fair company of virtues, you shall behold *Fortitude* of a firm body, a head lifted up, a chearful countenance, but among the vices *Sorrow*, macilent, pale, of a cloudy brow, and down-cast looks: Or, whether you search the *Annals*, you shall finde examples of men, who have born the deaths of Parents, Children, Wives, with a minde lesse mov'd then ours is at the reading of the story. Now, having by these Arts escaped the dangers of the first time, and withal gotten strength, let the soule at length come forth into the field, as it were, and prepare to fight.

But here also I think it fit to imitate

wise Commanders, who, as much as they can, sever the enemies forces, that fighting with the several parties, they may more easily conquer all. Mourning is a confused thing, it objects unto the mind many things at once, & in a heap, which being joyned, terrifie, but vanish being divided. All the assaults it makes against you, are either in respect of Her whom you lament, or of your self the Mourner, or of your children, with whom and for whom you mourn. Weigh these particulars severally, you will find partly that there is no cause of grief, partly that the incommodity is much over-balanced by greater good. I will begin with Her. It is in all mens mouths, which we read every where in Christian Writers, but in *Antiphanes* too (which you may more admire) a Heathen Poet, speaking in words of this sense.

*Lament your friends with sorrow moderate  
They are not lost, but gon before, wher fate  
Disposeth all: And we, in order must  
One after one be turn'd to the same dust;  
And meet at the same Inn by several ways,  
And in another world shall see new dayes.*

We must dwell the longer upon this place, because it alone without the rest, if it be rightly considered, is sufficient for

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consolation, I would not have any credit given me without a most competent witness, the Doctor of the Gentiles, the Founder of Churches, called to be an Apostle by a voice from heaven; who being indued also with humane learning, all other arguments omitted, checks the immodesty of sorrow with this alone: *I would not have you ignorant, Brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them that are asleep will God bring with him.* It is the manner of Epistles to deliver in short that which familiar discourse doth expresse more liberally. But if *Paul*, as it is believed, after he wrote this, visited his Disciples of *Macdon* again, he might haply prosecute this most wholesome point more at large after this sort: Friends, whom nature hath made of the same kinde with us, and the Word of God hath new made and raised to the same Grace; ye know it is our duty throughly to purge out whatsoever old corruption remaineth in you; your countenance, your habit & gesture speak you to be much and long grieved in mind, if any of your dearest Relatives be taken

out of your sight. Nor is it any marvel, for thus did your fathers, & thus do the people with whom you live intermixed; Great is the power of a vice commended by the authority of parents, and the diseases which have seized, not upon single persons, but whole Nations, are very contagious: but you must remember to what Institution you have given your name: in your baptism, when the washing of your body figured the cleanness of minde, I received your vow to forsake the world. Peace with God is not bought at any cheaper rate. We have doctrines, we have also rites w<sup>ch</sup> separate us from the world, & make us a people different from all the rest of mankind; Even our words are not the same, whom they call dead, we say are fallen asleep: So are we taught to speak by him that is not only the Master of life, but speech. What is the meaning of that new word? That sleep is the image of death, even the Poets of the Grecians & their Philosophers have delivered; but with them the similitude holds not, which with us is most exact. By motion and action we understand life: there is a defect of these when the body is tied up with the bonds of sleep, and lies as it were buried; when

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the morning Sun hath driven away the night, that vigour that was not lost, but intermitted, returns again: mean-while, the soul which hath a power not depending on the body, performing the offices of both times, perpetuates her action; So when the term of mortal life is come, the body lies torpid and un-active, whether it retain as yet the shape it had immediately before, or else hath rendred its parts unto the original dust. But wait until the great day shine forth, there it will appear, the body rested for a time, which seemed lost. In the mean, that part which is invisible keeps possession of life in behalf of the whole man. Compare with this our faith, what others running into so many by-ways do conceive: when in very many & the greatest things their opinions differ, in this almost alone they agree, that they are without hope of life ever to return unto the body, and therefore deprive man of his immortality. For man is a body animate, not a soul without a body, nor a body without a soul. The soul it self departed from the body, many of them either think to be annihilated, or at least not to retain the state of its own substance. So the whole man, to them, is destroyed without hope of resti-

tution, as appears by those very consolations which they apply to mourners. For they say, Dead men indeed have no good; but neither have they any ill. Now although the opinion of these men is hard, yet theirs is much harder who make the soul outlive the body. For that lower place w<sup>ch</sup> they will have to be the cōmon seat of souls gone out of the body, they describe as a wild place, horrid and dark, and of such a condition, that one would die another death to get out of it. Moreover, which is worst of all, They to whom other punishments are remitted are (according to this opinion) everlastingly under this torment, a vain & never satisfied desire of returning back again to their former life. If some few among those men have any better conjectures, they doubt & fluctuate more like to those that wish then affirm. But ye have learned among the elements of our doctrine, that life remains in the soul, and shall be restored to the body. That which is the consummation of our desires, concludes the *formula* in our holy initiation. For being asked whether ye believed the resurrection of the body, & the life everlasting, ye answered every one before God and his Church, that ye  
did

did believe. Upon this *formula* the confession that you made I now treat with you: but it is not sufficient to give a light assent, that persuasion must be firmly rooted in your minds, so shall it bring forth mature, fair, & lasting fruits. Much will avail to this purpose, the attent meditation of those Arguments by which you were induced to subscribe to this Faith. We sought you not by the affected ornaments of humane eloquence, nor did we by a long chain of consequences entangle the mindes of the more ignorant; but we brought the business to that which is common to men and women, learned and unlearned, young and old, and which is accounted the greatest assurance of all, even to the Judgement of sense. The most famous enquirer into nature among the *Grecians*, gives this reason why we have not the knowledge of many things; because we can neither see them with our eyes, nor touch them with our hands: by which way things are wont to come unto the understanding. God hath excluded us from this excuse and pretence for our ignorance. He hath presented to our hands & eyes a *specimen* and pleadg of what we hope for. That Jesus Christ the Authour of



our faith was nailed to the Crosse, and died on the Cross, all *Jerusalem* saw, the Senate saw, the Roman band saw it with their eyes, and also that multitude of strangers wherewith that great City was then filled. That he was buried and lay in the Sepulchre two whole nights, and the day interposed, is manifest, both by the declaration of the Seal, & by the testimony of the watch. So far we and our adversaries are agreed. This same Jesus after that time women saw living again, his followers also saw him, both severally, and all the eleven together, at divers times: There were some also that handled his hands and side. That nothing might be wanting to make faith compleat, He shewed himself to be seen and heard by five hundred witnesses at once, who in good part are living & do testify the same. To come unto my self, I have seen Him shining with divine Majesty, & by his immediate authority was converted, & vowed to be his servant whom before I had persecuted. And can any one yet be doubtful? Certainly, never did any equal Judge reject so many witnesses, men of integrity, and such as had no temptation to make a lie. This testimony is so far from being gainfull to

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us, that we must pay for it with the losse of all things, for the saving whereof, lies are wont to be invented. Therefore do we incur the hatred even of our nearest Relatives; we are dispossessed of our Estates, we are banished from our Country, we are in hazard of our life every day. No man at so dear a rate doth buy the pleasure of deceiving another. Now if our testimony be received by a most evident example, it is manifest that God can restore life to a dead body. And by the same Argument it is evinced, that this shall be done for all the Disciples of Christs institution, if that be certain, which was certainly heard by many thousands, that Christ hath promised it. For the Resurrection of our bodies is assured by Christs testimony, the veracity of Christ is witnessed by his Resurrection. Neither could it stand with the equity of God to give that honour to one that spake not the truth, especially when himself before the event had set it for a sign: Wherefore believe us, that Christ is risen; and believe Christ, that all shall rise to immortal blessednesse and blessed immortality who die his Disciples. He shall present us to the Father, who hath once obtained such grace with the Fa-

ther, that no request of his can ever be in vain : He shall make us partakers of his glory, and bring us into those places, where dwells an undisturbed peace; where neither diseases shall approach the body, nor vices have access unto the mind; where shall be life without fear of death, and joyes without mixture of sorrow. Some taste of this Supper have the souls already, that are departed hence in the faith of Christ, in most sweet tranquillity, waiting for the consummation of their felicity, together with the bodies. He that heartily believes these things, must needs be so far from lamenting, that he will congratulate their happy condition, whom he hath sent away before him to the enjoyment of our common hopes. For in a true judgment they are not dead, but freed now at last from their mortality. This place of *Paul* hath carried me farther then I intended, whilst I endeavour to examine every one of his words, and the force of them. For I am assured, there can be no better remedy applied to sorrow, then that w<sup>ch</sup> the great Physician of souls among the infinite treasures of saving Wisdome hath brought down from Heaven. And yet, how many things have I omitted, which might

might be drawn from the same fountain? But those considerations that we have deduced therein, if they be taken to heart, & received thorowly, will be sufficient. Believe it, excellent Sir, as if you saw it, the soul of your wife for many reasons most beloved, begins already to enjoy the sweet fruits of her virtues, & tasteth the reward promised to sincere piety. The end & consummation of so many ages, when she shall be wholly restored to her self; that immense accumulation of all good things, to which all that can be imagined is far inferiour, is not expected afar off, as by us; but lookt upon by her at the nearest distance. What she hath in possession is so great, that she wanteth nothing; & yet that is more w<sup>ch</sup> she seeth she shall possess. Nor have you any reason to say, She might have staid longer before she went thither. Time is some advantage, & it is a great felicity to be quickly happy. How many evils, partly certain, partly uncertain, doth he escape who is called hence betimes? how many are the examples of men that have paid dear for the lengthening of their life? I might here relate the torments of diseases, & the affronts of fortune never more to be feared then when she flatter-

eth, and the incommodities of old age which every man that lives long shall be sure of. This one thing seemeth to me a sufficient benefit of an early death, to be put out of danger of sinning any more. It remains that you say, I am not sorry for her sake, but my own: And to this I was now coming, for that is wont to be said; but how unjustly, any one may easily understand whose ejulations have not made him deaf to the voice of reason. He that flies to this refuge manifestly shews himself an offender against the laws of friendship. For they that fetcht the original of friendship from indigence, were entertained with the hisses of almost all Philosophers; nor among the common people, whose manner is to measure most things by profit, could they make good their cause. In friendship, the Affection goes abroad, and without self-respect, seeks the good of another. Applauses fill the Theatre, as oft as any *Pilades* derives upon himself the dangers of *Orestes*: so prone is the consent of men to esteem it the office of a friend, in an equal matter to prefer his friends safety before his own. How much more ought the sense of our own incommodity and losse be swallowed up by the felicity of one we professe

to joye; when we consider here is much more of good then their of evil, Zopyrus is commended in the story because he cut and dismembred his own body, to the end his King might obtain a great, yet but one City. In this case there was some comparison: but in yours, if in the one scale you put your wife advanced to the very gates of Eternity, enjoying the society of Christ and the blessed souls, free from every thing that may occasion either grief or fear; in the other scale place your self, destitute of those commodities which a happy matrimony prolonged for some more yeares might add unto you, there will be found no weight in your part of the balance, the beam will not stand at all, but speedily turn with the great weight on the other side, as if on yours were nothing. What if I acquit you from this comparison, and convince you that your incommodities weighed by themselves are nothing really, but only in opinion? For wherein is he more unhappy who hath lost a wife, then he who never had one? In opinion there is some difference, for the memory of the thing once possessed <sup>life</sup> represents the image, the image excites the desire: but this is the judgement of the lower bench, we may appeal. Let your

Reason aided by so much experience, and instructed by so much reading, sit in the Judgement-seat and pronounce the sentence. That which is past, is not; and therefore can have no efficiency: nothing is ours, but whilest we have it; afterward it pertains no more unto us, then that which is farthest from us. Really then, He that never had, and he that now hath not, are in the like case; but that he seems the more ingrateful, who from the benefit he once enjoyed takes an occasion to complain. Would you therefore see, how not miserable you are? Look upon so many thousands of men, who to their last years have willingly and by their own choice lived a single life: in which number are many learned men, pious, prudent, and such as were not ignorant either of the good or evil wherewith married men are attended. Wives are helps & comforts to their husbands, but they must be likewise helped and comforted. And if the burden be equally divided, then in half of that one whole burden, then in half of that which is double to it. Such is the nature of the contract, that it layes the harder bond upon the men, to whose protection the infirmer sex commends it self. One in the Greek Comedy, if God should

offer him a double body, saith he would refuse the favour; his reason is, because with multiplicity of the parts his care would be multiplied. It is indeed a pleasant thing in prosperity to have one to whom you may do good: but the more favourable fortune fills your sails, the more you must contract them, and take heed lest even in the greatest innocence your behaviour give colour and occasion unto Calumny, which doth closely pursue men of higher fortunes. If any adversity befall you, it is true the wife pertakes of the sorrow, but it returns and lies heavier upon the husband: as the rayes of the Sun reflected from the ground do the more inflame the aire. The Grief derived from a dear person whom you behold grieving for you, is more grievous then the primitive. I alledge not these things as if I had undertaken the *Encomium* of a single life: it is enough for me to shew, that seeing either life hath its commodities, tempered & mixt with the incommodie, it becomes every one, with an equal and indifferent minde, to conform himself to that lot and condition that hath befallen him. The last pretence of grief is the most specious, in respect of children whose education, when the care is



divided between the two parents, proceeds the better. This is somewhat, but herein hath God abundantly provided for you. You are a man of un-wearied vigour; and if you please to use your whole strength, able to supply the place of both sexes: Cut off from your businesses and studies so much as that charge requires, yea, think that charge to be the best study and business. Matters of most consequence execute your self, the lesser commit to others: and as oft as you can, visit your sweet children with your paternal eye, now also serving for the maternal. And look upon the great supporters of your House, your most gracious King, by whom your diligence and trust are well tried, and therefore well esteemed; Your Honourable employment, your estate virtuously acquired your kindred, alliance, friends, flourishing and prosperous. You see if any accession shall be made unto your labour, how great comforts are given you afore-hand. Moreover, that very labour will decrease under your hand, whereas every one of your children shall ripen in years, so he will succeed both unto the care both of himself and the rest. But how little of justice there is in your complaint of this burthen, you may even hereby understand. Had your

Wife left you a house empty of children,  
I believe as the custome is, you would  
say,

*O hadst thou left some might me father  
call;*

*O for one child to play about my Hall.*

But had some Prophet fore-told before  
your marriage day, You shall, for many  
years have a happy and peaceable en-  
joyment of your wife, only you know  
one of you must needs out-live the other:  
this indulgence shall be yielded to the  
more tender sex, that she may not  
mourn for you. Choose whether you  
please, by her and after her to be called  
Father, or no. You would have answer-  
ed, I doubt not, Let me have, when  
I can have her no longer, O let me have  
some living images of her, and successors  
of our common fortunes.

*Riches then unhappy are,*

*when they do not find an heir.*

Well then, what is it that compels  
you, or I may say, permits you to grieve?  
Your wife? But she is blessed. A widow-  
ers state which is imposed on you?  
The single life hath adventured at all  
times to compare it self with wedlock, in  
point of felicity. Children? You  
would not be without them, if you

were childlesse, you would be more sorrowfull. And do you now grieve because you are not childlesse? It is great morosity, to accuse and complain of every fortune. But if this discourse may seem too rigid and severe, I will be a little more remisse, and grant that some adversity is befallen you; yet will I thereby evince, that you have reason to rejoyce. That the power and the wisdom of God are unlimited, we do all acknowledge. Hence it follows, nothing can happen without his knowledge who is omniscient, without his permission who is omnipotent. Whatsoever he either doth or permitteth, he hath good reason for it; God hath care of all things, but not equally, because they are not equal. According to the severall degrees of things, there be degrees of Providence. He governs with a more careful hand the affairs of men, then of inferiour creatures. And among all mankind, he hath a nearer inspection over Kings, and other Rulers of the Nations, who are, as it were, earthly stars, from whose influence either the tempests of warre, or the calms of peace descend upon the people. But above all, most dear unto that supream Goodnesse,

are faithfull Christians. The divine pleasure is, that Kingdomes themselves should be serviceable to them: and in all constitutions through the whole world, they are favoured with a singular respect. Therefore, even those things are for them, which seem against them: according to that immutable decree, *All things fall out for the best to those that purely worship God.* Nor may we wonder, if God keeps them not delicately but under discipline. This is a fathers part. Either they must be purged by some sharp and nimble medicine, if they have contracted any contagion from the multitude with whom they converse; or, before the disease take hold upon them, the souls health must be preserved by some wholesome, though bitter, potion; or else, the souldier of God is to be proved by encountering with an enemy, that himself may perceive, and others may not be ignorant what a proficient he is. Matters of difficulty are provided for the exercise and illustration of every vertue. God hath alwayes set godly men to such a task: but he justly exacteth more from Christian men, who by the very ensign of the Cross are given to under-

stand, upon what terms they are admitted into service. The chief Captain himself having made his way to heaven by patience, and struggled through many sufferings, hath consecrated the same way for us. The souldier that is not called forth into any danger, may fear, his Commander holds him in small esteem. And who would not courageously descend into that combate, wherein there is a certain reward for him that conquers, and certain conquest for him that fights? For he that is the Rewarder, is also a Helper, he shews the crown, he supplieth arms. Nor need we excuse our selves by pretence of weaknesse. The most equal Arbiter and Judge of the field, doth so fitly match every combatant, that he calleth forth none to fight, but whom he knows able or will make so. He can no more deny his heavenly aid to the man that prays aright, then a loving and wealthy father can deny bread to his son, that asketh it when he is hungry. How many of the old Philosophers, how many also of a lower rank, having but ordinary encouragements and supports, have subdued Sorrow? and shall we, who are neither destitute of the use of reason, nor of the succours of good learning, and besides

are assured of that excellent and peculiar aid from heaven, turn our back and yield to any calamity how great soever? That can become no man, and you least of all, most honoured Sir, you are advanced to an eminent place, where you shine both by your own light, and by that which you borrow from the Majesty of your King. Whatsoever you do is conspicuous, and goes into example. Let me be hereafter said; Bear your wifes death as *Maurice* did. Nor may you fear being suspected for to have loved your wife lesse, if you mourn lesse. Keep her vertues in your memory, deliver them to your children, and as you can by ingenious and glorious monuments propagate them to posterity. These are truer Tokens of your love, then to do what she would not have you. Among all nations the Wills of the deceased are sacred and inviolate, and not only such as are declared in word, or committed to writing, but also if by probable arguments we can conjecture what their wills were. You are not ignorant what her will was, and what she desires now, if in that place of rest there be any care of our affairs; to wish that you may passe the remainder of your life with greatest felicity, and never think on

her but with a quiet, and (if it may be) a joyfull minde. The same you must suppose to be the Kings pleasure, whom it concerns, that both in body and minde you may be strong and healthy. To add any more might seem to proceed from a diffidence of your wisdom and courage. What I have said, how much better could you say to your self? and so, I hope, you have done. It would be a joy to me to have performed my duty, and that you needed it not. Nor will it be unpleasant to you, to be assured of your friends fidelity by the succours offered, although your victory atchieved, sooner then was hoped, hath made them of no use.

*Lupisten, 11 Calend.*

*Mar. An. 1621.*

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**THE END.**

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